

LIBERATION NEWS SERVICE

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SECOND CLASS POSTAGE
PAID AT NEW YORK, NY

IF YOU HAVE A BLANK PAGE OR A PAGE THAT'S

FROM THIS SIDE OF THE TRACKS

by Mike Lally

The New Patriot/LIBERATION News Service

Riding around this country talking to people, listening to people, reading letters to editors columns, watching reactions to local candidates, local radicals, and local reactionaries. I get the impression there is no such thing as "the silent majority". A silent minority yes; but as for the majority, at best it seems to be confused more than anything else at worst it is just waiting to see.

Talking to people in my neighborhood. I hear lots of appreciation for Agnew as a man who is giving somebody hell, but from the same people I hear sharp observations about Agnew's allegiance to the wealthy, about his rhetoric being in the long run "politics" and about his being after all a poor man for "getting this country back on its feet".

Most citizens of the USA have always been aware of who's on top and who's on bottom. Only a very few people including the most vociferous hard-hats, would deny that blacks are on the bottom and a handful of the corporately wealthy are on the top. Students are often the last to find these facts out.

What most people don't see, it seems to me, is an alternative. And growing up in the USA, making a living in the USA, has taught people to be cautious, to be mistrustful, especially of people who seem to have all the answers. That's usually the guy who sells you some empty promises, or next year's problems.

Of course if anybody has an alternative that might really work, he or she's gonna have a hard time getting it to people and the ruling elite with all its tools (such as mass media, education, armed services, and police, will do everything it can to discredit it. Witness the treatment of the Panthers.

A lot of people Nixon would like to classify in the silent majority are just hanging loose to see which way the wind is gonna blow next and what they mainly want to know is not whether or not to make a revolution but whether or not it would help or harm themselves. Of course quite a few people already believe a revolution is inevitable, and many of these think that they'll be the victims of such an uprising, because they've been convinced it will be a civil war between whites and blacks rather than between rich and poor.

Some of these people think that many blacks and white radicals classify them part of the "establishment" a word only the "establishment" uses because it's afraid of the word "ruling class", which is so much more accurate. And of course they're right. The enemy for many on the left, and others contemplating revolution is what Nixon would like to believe his silent constituency.

It has happened before brother and sister
against brother and sister while the rich sit

back and make money on the conflict, or hold tight to what they have till the fighting is over and they can set up shop again. The people are right to be wary.

The left should work hard and zealously to wipe out all references to "the silent majority"; they are our allies. We should devote as much energy to avoiding the alienation of the confused majority as we do to avoiding the alienation of women, minority groups, and GIs. To be sure, we're still far from removing all traces of racism, sexism, and anti-GIism from our vocabularies, from our actions, and from our heads; but we're working on it, and should include falsely identifying the majority of people with reactionary forces who are tools of the ruling elite.

The enemy is not the telephone operator or even her supervisor; it is the elite who profit from AT&T. The enemy is not the mechanic, the gas-station attendant, or even their boss the manager; it is the handful who profit from Standard Oil (like the Rockefellers) or from Texaco, and so on. The enemy is not the people: All power to the people.

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INTERVIEW ON ALCATRAZ: "IT'S NOT LIKE ON THE OTHER SIDE"

by Robin Lakes

LIBERATION News Service

Editor's note: This November, the Indians of All Tribes celebrated the first anniversary of their occupation of Alcatraz, an island abandoned by the Federal Government when they closed down Alcatraz Prison. In the past year, the Indians have had to defend the island against continual government attempts to reclaim it. Plans have now been announced by the Indians for their own development of Alcatraz.

A cultural center will include a free Indian University to be called Thunderbird U. All the buildings will be round because "a square building takes away the power of the medicine." The old lighthouse on the island will become a totem pole recounting Indian history. Alcatraz will also become an international outlet for Indian arts.

The following interview was conducted just prior to the anniversary celebration by Kaleidoscope, a radical paper in Milwaukee. The woman interviewed has been a resident of "The Rock" since December, 1969.

HOW LONG HAVE THE INDIANS BEEN HERE ON ALCATRAZ? WHAT KINDS OF THINGS HAVE EVOLVED DURING THAT TIME?

LOU The original landing was on November 14, 1969. Fourteen persons came over, mostly Indian students from San Francisco. They claimed "The Rock". They were taken off and on the 20th of November 80 people came - men, women, and children. They stayed.

Shortly after the Coast Guard set up a blockade around the island. The people could not get any of the basic needs. The blockade was

lifted. After that people just started coming Thanksgiving was shortly after that. There were approximately 700 people here. Indians from all over.

School has been in operation since then and a clinic has been going. It hasn't been a 9am to 4pm kind of school. It has more or less been according to the needs of the children. It's not like on the other side, it's not institutionalized.

A government was set up since the beginning a seven member council. There are both men and women on the council. They don't govern, they carry out the wishes of the people. We have a meeting every week for all the residents on the island. The people make the rules, the council carries them out. Each member on the council has a specific duty performing security, public relations or education. They serve for 90 days, they then are re-elected or taken out of office. They're not there until they leave or there until they die.

WHAT KINDS OF THINGS ARE EMPHASIZED IN THE SCHOOL ON ALCATRAZ?

LOU There are presently 6 students from first to sixth grade. Reading, spelling, and English are taught in English. We had a couple here who, in the afternoons, would teach the children Indian dancing, beadwork, and leather craft. The couple had to leave.

Indian history is emphasized in the school telling who Custer was, who Chivington was, what Sand Creek was. It's not "Christopher Columbus came over in 1492 and he's a grand old guy." One of the girls here won an award in Sacramento for some of the artwork she did here on the island. She's 10. Most of these kids are really good in dancing and art.

ARE THERE ANY PROVISIONS FOR COMMUNAL CHILD CARE?

LOU We have six pre-school age children from 2-4 years. They have nursery school. They have more personalized attention. The children learn just as much just running around.

It's a community where the children belong not only to the parents but to the people on security, the cooks. They're not placed in a school and told "read this book and we're going to discuss it." Our school is run on Indian time.

ARE JOBS DONE ON A ROTATING BASIS?

LOU There are three night security shifts. There are ten men to do security in the daytime and there are 3 on each shift during the night time. There are six women on security, three during the day and three at night. We try to rotate it, but the population of the island changes so much.

One day there may be 85 people on the island and the next day there may be 50, and the next week there might be 15. They come and they leave, not because they get discouraged, but because there are a lot of other things going on.

WHAT ARE SOME OF THE REASONS INDIANS COME HERE? IS IT TO GET INSPIRED HERE AND GO BACK

AND DO SOMETHING?

LOU The 18, 19, and 20 year old kids find this adventurous. It's something they aren't gonna find on the reservation. They can come here and say, "Wow something is being done, something is gonna happen. And we can help make it happen."

Alcatraz has made so many things happen. After Alcatraz happened, Pitt River happened, Ellis Island happened, Stanley Island, Fort Lawton. People are awakening to the fact that there are problems, and not just with Vietnamese or the Middle East, but that there are problems here.

A lot of people came here because this is a way they can do something, as a group and not as just one person. They learn from here, they go somewhere else, they come back and tell us what has happened. It is a slow revolution, but it's taking place. And Alcatraz is doing its thing.

HOW ARE THE LIVING QUARTERS NOW?

LOU We still don't have electricity, we don't have running water and we don't have heat. We had a large generator donated to us, large enough to light up the whole island, and it's in the process of getting hooked up -- hopefully before it gets too cold. The water is brought in in 5 gallon glass jugs.

Every day the boat makes a water run into San Francisco. Gasoline is brought in for the two small generators we have now. The five little bungalows all have fireplaces. There are only three fireplaces in the big yellow buildings, but some men and women started making their own makeshift fireplaces. It gets cold.

WHAT ARE THE RELATIONS BETWEEN ALCATRAZ AND THE US GOVERNMENT NOW? WILL THE US TRY TO FORCE THE INDIANS OFF THE ISLAND?

LOU On May the 21st we declared our independence. We had a liberation day. Before that, we had had meetings with Robert Robertson of the General Services Administration, which at the time had control over the island. We submitted a proposal to Robertson asking for the island and explaining what we wanted done with the island, which was a cultural center, perhaps a university.

They said they would consider our proposal, and they came back with another proposal (a counter-proposal). They wanted to make the island into a park with maximum Indian "flavor". It would be a park with the statues of famous chiefs, etc. We rejected the plan, and we said if they didn't come up with a better one by the 31st of May, we were declaring our liberation.

Two or three days after the government issued a press release that they were making the island into a park, that the Indians would be removed within a period of thirty days. This was the end of May. At the time they also turned off the electricity and the lighthouse, and took away the water barge. Every so often they say they are going to take the Indians off the island in the next thirty days. It has been months since May, and we are still here. If they let us stay for our anniversary they will let us stay period. We have the island. (more)

DO YOU SEE THE INDIAN MOVEMENT IN THE UNITED STATES AS PART OF A SOCIALIST REVOLUTION? HOW DO THE INDIANS RELATE TO THE BLACK AND CHICANO AND OTHER LIBERATION STRUGGLES?

LOU: In the beginning of the Black movement, they wanted equality with whites in the sense that they wanted to be able to have the same jobs if not better, as good a car if not better, a good home. I think this is the same with all liberation movements. We don't want this. We don't want to terminate the reservations. We want what was ours, which is going to be impossible to get maybe. We don't want what they want in the sense of material things. We want the young kids to be able to go to school and wear their hair long in braids because that is an Indian thing, that is a cultural thing. We want to be able to not say the Lord's Prayer or the Pledge of Allegiance. We want to keep our own identity. So much has been taken away from us already. We want to be able to regain it.

WHERE CAN PEOPLE SEND MONEY FOR THE ALCATRAZ PEOPLE?

LOU: Alcatraz Receiving Department, Pier 40, Embarcadero, San Francisco, California.

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VIETNAMESE RIOT AGAINST G.I.'S

A NEW STEP IN PEOPLE'S WAR

LIBERATION News Service

(Editor's note: The article we are reprinting here appeared on page one of December 14th's New York Times. It is a crushing indictment of American soldiers in Vietnam: it leaves little doubt that the South Vietnamese see the American GI as their greatest enemy. Here and there, reporter Alvin Shuster quotes various American "advisers" --they still use that word--as a sop to "objectivity". But the hollow condescension and twisted logic in the Americans' words only reinforce the inevitable conclusion that U.S. troops are fighting not just the NLF but all the people of Vietnam.)

QUINHON, South Vietnam (LNS). -- To most Vietnamese in this crowded, ugly province capital on the South China Sea, the American soldier is a big foreigner who drives recklessly through town, yanks the hair of their daughters, knocks hats off old men, smokes marijuana constantly, calls them "Dinks" and sometimes kills innocent people.

To most of the American soldiers stationed here, a Vietnamese is a "cowboy" who tries to steal his watch or wallet, a 14 year old girl who sells pot and heroin outside the PX, a hard faced shop keeper who can't speak English, a "hootch maid" who shines his shoes and loses his laundry, a waitress who never gets the bar order right and a prostitute who works across the road where the sign says "The customer is always right."

Against this background of deep misconceptions Quinhon erupted last Monday after an American soldier shot and killed a 12 year old student Nguyen Van Minh, who was sitting on the fence at

his high school waiting for class. American officials said the boy was killed accidentally after the soldier fired warning shots to frighten other boys trying to steal from an army truck parked near the school.

The Vietnamese reaction to the incident reflected a growing resentment in this country against the behavior of numerous American soldiers. Worse incidents have occurred. The alleged massacre at My Lai in 1968 caused more excitement outside of Vietnam than in it. But, as one Vietnamese said, "It is easier to galvanize anger over one individual than it is over one hundred."

The fatal shooting here touched off two days of demonstrations and riots by high school students who were later joined by adults long embittered by what they call the "bad Americans." For nine hours on Monday, the student's bloody body was carried around the city in a macabre procession.

Local officials tried to calm the swelling crowd and the police used tear gas. But tempers rose, and on Tuesday a crowd of up to 3,000 stoned some Americans, burned an Army jeep, damaged several trucks, shouted anti-American slogans and sacked Jimmy's American Bar. They also broke windows at a hotel occupied by American civilian contractors, three of whom were rescued from the hotel roof by helicopter.

By Wednesday, the city was under a 24-hour curfew as word came that South Korean soldiers had killed a school girl in a village 12 miles away. American soldiers were confined to their nearby base. American civilians fled to military quarters. And a small crowd attended the boy's funeral.

United States officials apologized for the shooting, paid the equivalent of \$170 for the funeral and \$840 in compensation to the boy's relatives. By Friday, the soldier who allegedly fired the fatal shot, Pfc. Matias Yzaguirre Jr., of Brownsville, Texas, was charged with negligent homicide.

Many Vietnamese here offered the same analogy in explaining why this incident rather than others brought the people into the streets with such banners as "Down With American Brutality."

"The killing" they said, "was like that last drop of water in a full glass that caused it to overflow."

Thich Tam Hoang, a leading Buddhist monk in the militant anti-Government An Quang faction, said that many past incidents had occurred in the countryside where it was difficult for people to raise their voices without being labeled Communists. This time he said, the students mobilized themselves easily and carried with them, not only the body of their colleague, but the sympathies of most of the 200,000 people in this city.

"The people have been suffering in silence," he said. "The people were backed against the wall. We are like worms that have been stepped on. Somehow we felt there should be a strong reaction. The resentment has accumulated for years."

"The students did what we could not do," a housewife said.

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The outbursts here also reflect the political complexion and history in this area. Quinhon, about 250 miles northeast of Saigon, is the capital of Binh Dinh Province, one of the enclaves held by the Vietminh against the French.

When Vietnam was divided in 1954, the province was one of the regroupment areas where the Vietminh gathered, one group going North and the other remaining in the South to establish the foundation for the Vietcong. About 60 per cent of the people in the province are said to have close relatives connected with the Communists brothers, fathers and sisters. The four nephews of the dead student's mother, herself once jailed as a Communist sympathizer, were killed by South Vietnamese troops.

"These are volatile, proud, embittered aggressive people up here," said an American adviser. "They have a tradition of activism and hate for foreigners. And about half the population are Buddhists, who are opposed to the present Government. But they do have a case against the way some American soldiers behave."

The case is made everywhere, by housewives, professors, shopkeepers, students and political leaders. Vo Van Ba, who sells candy and tobacco in a small shop across from the school, said that "Americans consider Vietnamese lives very lightly."

"The death of an innocent civilian really doesn't count much to them," he added.

"The Americans used to have fun by pulling our hats as they drove by," said Tran Quang Phuoc, a cyclo driver who pedals for a living over the potholes of the city's dirt roads. "We stopped wearing our hats. I was also stoned from time to time, but that did not hurt much. We are like mice and the Americans are like cats. We are their playthings."

American soldiers -- some 10,000 support troops -- are stationed in the area -- acknowledge that the Vietnamese have some legitimate complaints. But, in turn, they cite incidents of theft by many youngsters who reach into jeeps to try to steal watches or jump on the back of trucks to steal C rations. They also talk of the general reticence they feel when they see "draft dodging pimps riding around on Hondas while we make all the sacrifices."

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The incidence of crime in Quinhon is recognized by all. One Vietnamese newspaper this week said that "vicious greed is even more prevalent there than it is in Saigon."

"I think the root of the trouble is that we don't want to be here and they don't want us here," one corporal said.

Another view came from Maj. Ronald Copes of Hartford, a black adviser in a nearby district who first served in Vietnam in an infantry division three years ago.

"On my first tour, I did not want any Vietnamese even coming close," he said. "I felt you didn't know friend from enemy. I would shy away

from them all, including that girl in the mess hall.

"Now, as an adviser, I'm working with them. They trust me and I trust them. I eat their food in the villages and they seem surprised but delighted. And my view has changed. I think differently now. They are a reserved, complicated people. But they are clever. They'll hold back until they know what your reaction will be. If you're friendly, they'll be friendly."

Apart from the civilians who work for private contractors, the only Americans that people in Quinhon see are those who drive through town in their jeeps and trucks on official business. The city itself has been off limits since the fall of 1969, not because of threats from the Vietcong, but because of a series of race riots among American troops fighting over bar girls.

The news of any incident involving an American and a local resident, however, travels fast no matter where it happens in the area.

In June, American soldiers killed a nearby hamlet chief with a grenade fired from a moving conveyer. About a month ago, another convoy supplying units in the field apparently had some troubles with members of the unpaid local militia. One Vietnamese was shot in the foot. No matter what happened, the people here think the Americans did it deliberately.

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Ironically, some Americans believe that the resentment here stems in part from anxiety over the visible evidence of the American withdrawal from Vietnam. They say those not sympathetic to the Communists worry about the future. They say others are worrying about their jobs.

The Fourth Division is now leaving the province. Trucks and jeeps are lined up on the docks waiting to be shipped out. The refuse of war -- broken treads of tanks and armored carriers, rusty wheel rims and other scrap -- is piled along the sea.

"When the Americans were doing all the fighting here and building up in force," said one American official, "there was a willingness among the Vietnamese to endure the occasional insult and unfortunate accident. Now that we are leaving, they are less willing to put up with it. Tensions have built up. I think it's best that we're going."

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PERSUASIVE NEWS FOR WOMEN

NEW YORK (LNS) -- Persuasion, a new journal of female experience and sensibility, will be available in the spring. A literary review, it welcomes fiction, poetry, criticism and reviews from all women. Persuasion is particularly interested in the lesbian, the third world woman, female students and gifted and functioning "schizophrenic" women. The journal can be contacted by writing to Apt. 166, 77 Seventh Avenue, New York, N.Y. 10011.

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SHORTWAVE RADIOS FOR RIGHT ON NEWS

by Vincent Pinto
LIBERATION News Service

For people who want to broaden their source of news and opinion - try shortwave listening. Compared to the cost and erratic and slow delivery of overseas newspapers, radio has the press beat hands down. Language is no barrier either. While only a few good overseas papers may have summarized English editions, almost all the world's major capitals broadcast in English on a regular schedule. Many of these broadcasts are specifically beamed to the United States.

Radio Havana is on the air in English for North and South America five hours every evening. Only a tiny fraction of the revolutionary activities in the hemisphere they report on ever make the five-minute news summaries of your local rock station.

Moscow too sends out five evening hours of news, music, and commentary - in perfect English - in time periods to accommodate both East and West coast listeners.

Radio Peking has to fight the atmospheric effects of the Arctic region but on most nights they get through. More easily discernible is their powerful European relay from Albania.

Fascist Radio Portugal is a regular with their slogan, "The West can, and must, win," accompanied by the V signature from Beethoven's Fifth.

From Cairo to Tokyo, propaganda, political talks, and news fill the air every night, much of it in English. (And if you can understand just one additional language such as French, Spanish, German, or Russian you'll double or triple the number of programs available for listening, as well as knowing what the latest Yankee propaganda pitch to South America is).

Getting started is not expensive. Assuming you can't afford the \$500 model radio amateurs and hobbyists use (and if you can you ought to donate it to the movement), check with thrift and benefit stores and used furniture and appliance dealers. Many floor and table model radios manufactured in the later 30s and early 40s have shortwave bands. Or check with aunts and uncles: attics are full of old radios from this period. These are well made sets and sell for anything between \$3.00 and \$15.00. Anything more than \$15.00 is overpriced.

Since many sets are discarded because something's gone wrong with them, don't buy one until you hear something on shortwave and check the AM band for the quality of the sound. Most of these radios won't work on shortwave without an antenna, so be prepared with a piece of wire a few feet long. Or touch your finger. If you know what you're doing, to the antenna terminal and tune around for sounds. During the daytime you won't hear much on shortwave, but the point is to hear something, even static, to know it's working. Keep the radio on at least ten minutes before you decide to buy it. If anything smells like it's

burning, look for another set. A little care and good judgment should get you through the purchase without getting screwed.

If this seems like too much hassle and you'd rather buy a new cheap portable (\$25-75) that has shortwave, forget it. They're no better than the 30s models unless you get into the outa sight price ranges with a brand name.

Some other points

Shortwave broadcasting doesn't take place all over the dial, but in short bands around these frequencies: 6, 7, 9, 11, 15, 17, 21 mc/s and a set that doesn't include some of these is useless.

Once you find the broadcasting bands, tuning takes patience and more patience and only slight movement of the dials.

The bands are crowded and some interference with weaker signals is common (more patience and concentration).

Any piece of wire will do as an antenna - the longer the better. Try to have it outside and high.

Winter is better than summer for reception.

These are the essentials to get you started. The program schedules of all the shortwave stations of the world can be found in the annual edition of World Radio-TV Handbook for \$5.95 from some large radio supply stores or Gilfer Associates, P.O. Box 239, Park Ridge, New Jersey, 07656. It also contains an article on how to listen to shortwave.

Good listening, comrades.

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ARETHA OFFERS BAIL FOR ANGELA LIBERATION News Service

NEW YORK, (LNS) -- Popular recording artist Aretha Franklin says she stands ready to post Angela Davis's bond, "whether it's \$100,000 or \$250,000."

"Angela Davis must go free," Aretha said. "Black people will be free. I've been locked up (for disturbing the peace in Detroit) and I know you've got to disturb the peace when you can't get no peace."

"Jail is hell to be in. I'm going to see her free if there is any justice in our courts, not because I believe in communism but because she's a black woman and she wants freedom for black people."

"I have the money; I got it from black people - they've made me financially able to have it - and I want to use it in ways that will help our people."

So far, however, Angela is being held without bail.

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CHRISTMAS COMES TO CAIRO
BLACK MARCHERS MET WITH GUNS

LIBERATION News Service

CARIO. Illinois (LNS) -- For Black people in Cairo, Saturday is marching day. They begin to gather first at St. Columba's church as they have been doing for almost two years -- to hear sermons that are also political raps, to sing and to feel the strength of being together before their march. The meeting ends as they link arms, with the old spiritual "I'm Going to Stay on the Battlefield 'til I Die" playing in the background.

Then they set out toward their battlefield -- the white business district they have been boycotting and picketing for 21 months. It is the Christmas season and the streets are decorated. Green plastic tinsel and gold Christmas stars sparkle over their heads as they march down Commercial Avenue. Their black fists shoot into the air and they chant "Soul, soul, soul."

The script is familiar to them. The Saturday afternoon march through downtown Cairo. But at Christmas time, businesses that should be booming are hurting, and on December 5 the script changes.

On the sidewalks, white hands tighten on the stocks and barrels of automatic shotguns, carbines and submachine guns, and Cairo police line up in front of the brightly lit stores.

It's the Christmas season and the rules have been changed. The city council has taken a local anti-picketing law thrown out by the Federal courts and replaced it with their own ordinance which prohibits picketing closer than 20 feet to a store's entrance.

On Saturday, December 5, the police try out the new ordinance, and their weaponry. Moving to block the marchers, they soon start swinging their clubs. And then they start shooting. The marchers run back the other way with bullets flying around their heads. One of the shots goes off target. Or one lone shot is fired in retaliation. It's not possible to be sure. A special deputy sheriff falls, wounded in the stomach.

Before the day is over, 15 people have been arrested and four of them charged with attempted murder. Cairo has moved one step closer to open racial warfare.

Gunfire is nothing new in Cairo. Since April of 1969 the town's white vigilantes and police have fired into the Black community on at least 140 occasions. A frequent target has been the Pyramid Courts, an all-Black project which houses more than 1000 of Cairo's 3000 Blacks.

But these were the first daylight shootings in downtown Cairo since Black demands for 50% control of the town's political and economic institutions touched off the first shooting incident and then the boycott of white business. (Blacks make up exactly 50% of the population.)

The boycott has been amazingly effective. The Black people of Cairo have reunited their demand in one way already -- by traveling 35 miles to do their shopping they have taken close to

half of the business away from Cairo's white businesses. (White businessmen admit that their sales have dropped 40% in the last 21 months.) Black people have managed to take some necessary business into their own hands, with the formation of a food co-operative, a clothing co-op, and the beginnings of a housing co-op.

But the white community hasn't been sitting idly by. An armed vigilante organization called the "White Hats" has been organized by State's Attorney Peyton Berbling. Many of the members of this group took part in December 5th's activities as "deputized policemen".

On December 6, the Black people of Cairo were back in the streets, marching again under the shining Christmas decorations on Commercial Avenue.

The police were back too, in force. Same scene except that this time "it changed from Saturday when they had their guns and billy clubs to Sunday when they just had their guns," says Rev. Manker Harris of the Black United Front.

But the guns weren't used on Sunday, or later in the week, either. The United Front has continued to march every day, their ranks now swelled by 25 Black students who had been kicked out of school for attending the funeral of Wiley Anderson, a Black GI who died from wounds received in November 7 sniper attacks on the Pyramid Court.

After 21 months neither side is giving up. In Cairo the Christmas season will be anything but jolly.

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NEW GAY LIBERATION LITERATURE

NEW YORK (LNS) -- A packet of Gay Liberation literature, including more than 15 articles, plus poems, documents, photos, drawings, and posters has been published in New York by Gay Flames, a group of male homosexuals active in the Gay Liberation Front.

The packet contains introductory articles, political essays and personal testimony by gay men and gay women. This material is relevant to gays, straights, and in between. Cost \$1.25. Send to Gay Flames, Box 410 Old Chelsea Sta., New York, NY 10011.

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Some people talk in the hall
Some people talk in a drawl
Some people talk, talk, talk, talk
And never say anything at all.

by Michael Goode
age 12

HAPPY BIRTHDAY NLF DECEMBER 20 IS THE DAY!

15 BASQUE REVOLUTIONARIES ON TRIAL: STRIKES AND DEMONSTRATIONS SHAKE SPAIN

LIBERATION News Service

BURGOS, Spain (LNS)--Deep in the Basque country of northern Spain, behind the closed doors of a military tribunal, fifteen Basque women and men are on trial. They are handcuffed and their ears are plugged "so they can't communicate among themselves." Their lawyers aren't allowed to speak. The fifteen are charged with distributing leaflets, possessing weapons and explosives and with the August, 1968 murder of the secret police commissioner of the Basque town, Guipuzcoa. They are all members of the revolutionary group, ETA, ("Euzkadi ta Askatsuna," which means Basque Nation and Freedom).

Two million Basques live in northern Spain and southeast France. One of the oldest nations in Europe, their language and customs have no apparent relation to any other European people. From the days of Napoleon to the Spanish Civil War, when they were at the forefront of the Popular Resistance, they have withstood all attempts at political and cultural colonialization.

Since the murder of the police commissioner, over 2000 Basques have been rounded up, and only 150 have yet been brought to trial. Many of the arrested were priests. Spain's Catholic church sanctified and supported Franco's military takeover in 1936. In a country where reactionary religious morality has allied with government authority to even make kissing in public a crime punishable by law, it's significant that priests are among those leading the present assault on the state.

The first day of the Burgos 15 trial 100,000 Basque workers went out on strike, temporarily paralyzing the Spanish economy. The strike was organized by an illegal worker's commission, since unions are outlawed in Spain. There were simultaneous, smaller demonstrations in other cities; 10,000 walked off their jobs in Madrid. The left throughout the country has called for all Spaniards to support the demand for amnesty for all political prisoners, and most particularly, the Basques in Burgos.

Students at the University of Madrid began a general strike which soon spread to campuses in Barcelona, San Sebastian and Bilbao. The University at Madrid came under police siege when fighting broke out with the civil guard. The government was finally forced to shut down the universities.

People have come out into the streets of Madrid, Barcelona, Valencia, Sevilla and dozens of other smaller cities. Recently, a march of 10,000 people in Barcelona led to the trashing and burning of U.S.-owned businesses. In Madrid, hundreds of women staged sit-ins in several churches, while similar actions took place in the provinces of Catalonia, Asturias, Andalusia, Castile as well as in the Basque provinces.

Franco recognizes the danger of the Basques' autonomy. The Basque economy is more advanced than that of southern Spain. While the economy of southern Spain is based on agriculture and is

controlled by plantation owners (latifundists) the Basque economy is based on small, peasant farming, handicrafts, fishing, shipping, mining and metallurgy. Franco is trying to get control of the Basque region by forcing the Basques to pay astronomical taxes, by demanding that Basque technicians and engineers work in other areas of the country, and by destroying the Basque culture.

It is a crime in Spain to speak Basque or to practice traditional Basque customs. A few Basque festivals remain legal, but only because they attract foreign tourists. The Basques are not allowed to publish newspapers and have only one radio station that is permitted to broadcast in the Basque language.

Solidarity demonstrations for the Burgos 15 in Frankfurt, Paris and Rome expose the reality of life in Spain that the tribunal is trying to keep behind closed doors. Not only is there the specific oppression of Basques, but the general repression of a fascist state: all political parties and revolutionary groups are illegal and underground, and students and workers' unions are outlawed. All of the leaders were arrested during the past summer.

On December 3 supporters of ETA kidnapped the West German consul to Spain. They have warned that if one of the Basque 15 are executed by the tribunal, the consul will be killed. On December 14 Franco announced that "critics" of the trial and the tribunal's verdict will be detained for six months, without charges, in the country's jails.

While the police continue to take brutal measures against the rebelling people: in some villages they try to pierce children's tongues with hot needles when they speak the Basque language, one ETA spokesman pointed out that political problems were on trial, and "you can't sentence political problems to death."

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LOCKHEED AIRCRAFT GOES ON WELFARE

LIBERATION News Service

WASHINGTON, D.C. (LNS)--Lockheed Aircraft Corporation is about to go bankrupt. Its woes are not due to any lack of patronage on the part of the U.S. government.

Lockheed has long been the Pentagon's number one "defense contractor", and its rise to prominence as an industry has largely been due to the Pentagon's ever increasing demand for more and more efficient machines of death.

Although some admit that Lockheed's bankruptcy is due mainly to its inefficiency and mismanagement, the Pentagon is not about to let its favorite corporation go down the drain. It has proposed a way to keep Lockheed solvent--by subsidizing the company at a minimum cost to taxpayers of only 600 million dollars.

Congress has just voted 200 million dollars for the "extra costs" of a Lockheed military jumbo jet that has already cost 785 million dollars.

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[NOTE TO EDITORS: For other Bank of America stories by Michael Sweeney check LNS #293 and #294]

BANK OF AMERICA BRINGS PROGRESS
TO THE BOUGAINVILLE ISLANDERS
by Michael Sweeney
LIBERATION News Service

BOUGAINVILLE, Australia (LNS) -- The black natives of Bougainville never had much. White officials from the Australian colonial administration ran the island. But the blacks had their coconut and copra plantations, their villages, and the lush beauty of their South Pacific island.

Bank of America changed all that. The blacks had the misfortune of living on top of 760 million tons of copper ore. Bank of America wanted the immense profits from strip mining the copper, and the powerless, colonized population was not going to be allowed to stand in the path of the world's biggest bank.

The exploitation of the copper depended upon massive financing. Bank of America organized a syndicate in 1969 to provide \$250,000,000 capital to Rio Tinto Zinc Ltd., which would actually do the mining through a concession on the Bougainville deposits secured from the Australians. In return for its role as financier, Bank of America was assigned three percent ownership in what would become the world's largest open pit copper mine.

The copper lay under several hundred feet of volcanic soil on native land. The blacks, however, had no chance of sharing in the riches. Australia had passed a law under which all minerals found on native land were ceded to the colonial administration. Then, the mining sites were signed away to the consortium.

That was just the beginning. The consortium needed thousands more acres of land for a port, construction camp, housing for white workers, and other facilities. The consortium asked the natives to give them long-term leases on land, which included farms and villages. The natives refused. The Australian administration went ahead anyway and leased the land over native protests. When the bulldozers came to begin construction of mine facilities near Rorovana village in August, 1969, about 70 black men and women sat on the ground blocking their path. Police threw tear gas. The natives held their ground. Finally police drove them away with clubs. Other demonstrations by natives were dispersed the same way.

Bank of America's partner in the mine, Rio Tinto Zinc, was experienced in this kind of business operation. Rio Tinto has operated mines in white-supremacist South Africa for many years. (Bank of America did too -- participating in a \$40 million line of credit to the South African government until 1969, in Australia itself, Rio Tinto treated aborigines around its mining sites the same way it dealt with the Bougainville natives.)

To win the lucrative Australian mining concessions, Rio Tinto gave gifts of stock to key

government officials at one-half the market value. The mild-mannered London Times commented in 1968, "There have been grumbles in some countries that Rio Tinto Zinc and other big overseas groups are getting away with national resources, a kind of licensed larceny."

To avoid appearing too much like a corporate thief, the Bougainville consortium has given a 20 percent share of the ownership of the mine to the Australian colonial administration. The Australians, of course, claim that the administration's share of the profits will be used to benefit the black natives whose land was ripped off by the consortium. Since the blacks have no control over the shares, it cannot be expected that they will get any better treatment in the future than in the past.

Not only will the consortium take the copper, but it will also devastate the landscape in the process. A consortium official told World Mining magazine: "We are starting to prepare for stripping. Every tree over five inches in diameter has been killed. An aerial defoliant spraying program has just been finished to kill off the underbrush. All dead trees and brush will be cleared, pulled up by the roots or blasted, and removed from the mine site in preparation for stripping... Hydraulic stripping will be used for stripping down to rock. The mud will be washed down the mountain."

When the copper is gone, the natives will be left with a realistic facsimile of a Vietnam battlefield.

Bank of America is bursting with pride over the Bougainville project. The 1969 annual report features a four-color display on the mine. Bank president Tom Clausen calls it "the highest order of venture banking." Venture banking is a term coined by Bank of America which means the bank has a hand in everything: lending the money, planning the investment, winning favorable treatment from local governments, and sharing in actual ownership.

"It requires a well informed and sophisticated intelligence system as well as a high degree of statesmanship," says the bank. "A better example of this new international banking could hardly be found than the role played by our bank in financing the Bougainville copper project." Profits are expected to flow in Bank of America's coffers beginning in 1975.

Bank of America and the other giant American corporations are busy extending Bougainville-style "development" throughout the Third World. The corporations claim that their overseas investments help "close the world's income gap." Bank of America's Clausen says, "In the political climate that exists in most lesser developed countries, the only passport to success is to help, not exploit, that country. In making the claim of exploitation, the radical left is either naive about political realities abroad, or dishonestly making use of an outdated shibboleth for their own ends."

Among themselves, however, the corporate

elite speak quite frankly about what is going on. Rudolph Peterson, then president of Bank of America, told a convention of bankers in 1968 that "With the end of the colonial era most European banks pulled back from Asia. The time is now ripe for their return with the new dimension of venture banking."

While European banks may get a few crumbs off the table, the lion's share of the spoils goes to U.S. corporations. They are attempting nothing less than the complete integration of the "Free World" into a single, multinational economic system, structured to produce maximum profits.

Bank of America's international activities are an important part. Since World War II, the bank has systematically built a financial network encompassing 75 countries. If a branch is not permitted, Bank of America buys an interest in a local bank. If that is prohibited, the bank sets up a representative office. In the words of Fortune magazine, "The aim is to build up a system whose intertwined operations will improve the bank's over-all earnings."

Only two other banks -- Chase Manhattan and First National City -- have international systems that compare to Bank of America's. With the bank's guidance and financing, U.S. corporations are literally buying up the economies of the "Free World." The value of U.S. holdings abroad increased from \$7.2 billion in 1946 to \$65 billion in 1968.

The people of Asia, Latin America and Africa find themselves basically in the same position as the Bougainville Islanders. Those who desperately want progress -- and end to hunger, disease and social inequality -- find themselves being fashioned into a niche in the world-wide schemes of Bank of America.

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(Look for more great B of A articles by Michael Sweeney in future packets.)
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FRED HAMPTON & MARK CLARK IN MEMORIAM

THOUSANDS OF BLACK STUDENTS

RALLY IN CHICAGO

LIBERATION News Service

CHICAGO Illinois (LNS) One year after their deaths at the hands of a special district attorney's assassination squad, Fred Hampton and Mark Clark remain in the public mind as prime symbols of both the repressiveness of the American government and of the growing revolutionary upsurge in the United States.

The police killed the two Panther leaders after bursting into their apartment at 4:40 a.m. December 4, 1969, and showering the room and occupants with at least 99 bullets and shotgun blasts. That was supposed to kill the Party.

They didn't succeed. A year later when the Panthers called a December 4 school and work boycott, 30,000 (commercial school board estimates) to 50,000 (Panther figures) students walked out

of public schools in tribute to Hampton and Clark.

Thousands of those mainly black high school students gathered at rallies like the one at the Church of the Redeemer on the South Side of Chicago. Nearly 2,000 students packed the lofty gothic hall, creating an atmosphere of intense political energy. "A lot of people say fascism doesn't exist in the United States," Illinois chapter deputy minister of information Michael Rhymes told them, "but I say if fascism didn't exist, Chairman Fred Hampton wouldn't be dead... Students have an obligation to the revolutionary struggle. That obligation is: piece now. Overthrow the motherfucking school system... We relate to Stop the War Now. We just change the words. We say Stop the Pigs Now."

Students from south side schools rapped about their struggles, their political development. Demands at Chicago Vocational School over black faculty and black studies courses have been central to a confrontation that shut the school down temporarily and led to numerous suspensions. Just outside the city limits, at Bloom Township High School, 23 students, mainly black, were recently expelled following demonstrations over the school's failure to name a single black to an all star football squad. Another 100 have been suspended for protesting the expulsions.

A woman speaker put down "party and bullshit" life hanging out on the corner and worrying over "sicks and wool knits." "I've been quiet for many years, but now I've been fucked over," she said. "The only way to get peace is to pack a piece."

"The white man tells us not to have too many babies," another woman said, "but he doesn't tell us not to buy those Cadillacs."

A special county grand jury, 13 men and 10 women, including four black jurors began its investigation into the murder of Hampton and Clark December 14. The grand jury was called when nearly 80 Chicago community groups petitioned for an investigation of State's Attorney Edward Hanrahan's conduct of the raid. An earlier federal grand jury's investigations left little doubt that the police had not tried in any way to avoid a possible gun battle. Police had fired all, or at least one, of the bullets in the "exchange" and had lied extensively about what happened, assisted by several police investigating agencies who tried to cover over contradictions in their testimony. No charges, however, were brought.

Deputy defense minister Bobby Rush told another rally in Hyde Park, "We criticize ourselves. Those pigs should never have been able to do what they did December 4. The outcome of December 4 would have been very different if there had been nine Viet Cong in that apartment. There might have been nine dead Viet Cong but there would have been 900 dead pigs."

The Panther survivors of the raid said they won't cooperate with the trial because they expect it to be another ruling class whitewash. A special white prosecutor was appointed despite Panther requests that at least a black co-prosecutor be

CONTINUED ON PAGE 5.

RADICAL MEDIA BULLETIN BOARD -- AN INTERNAL NEWSLETTER FOR THE SUBSCRIBERS OF LIBERATION NEWS SERVICE

From: Gay Flames, Box 410, Old Chelsea Station,
New York, N.Y. 10011

Sisters and brothers:

You can be of immeasurable assistance to us by publishing the following short newsstory in your paper. We have made a similar request before, and this has been of some help, but we are having a lot of trouble distributing our gay liberation packet, and we need your cooperation:

NEW GAY LIBERATION LITERATURE

NEW YORK (LNS) -- A packet of Gay Liberation literature, including more than 15 articles, plus poems, documents, photos, drawings and posters, has been published in New York by Gay Flames, a group of male homosexuals active in the Gay Liberation Front.

The packet contains introductory articles, political essays and personal testimony by gay men and gay women. This material is relevant to gays, straights and in-betweens. Cost \$1.25. Send to Gay Flames, Box 410 Old Chelsea Sta., New York, N.Y. 10011.

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From: LNS

It's "Peace on Earth" time -- just the season to give Frederick J. Libby's book, "To End War". It costs \$5 -- write to Box 271, Nyack, N.Y. 10960

From: Metamorphosis, PO Box 2638, Little Rock, Arkansas 72201

Sisters and Brothers:

Thanx very much for continuing us on your mailing list despite the silence from this end. The Different Drummer has folded; it will be replaced in time (shortly, we hope). At the moment, however, there are a number of fundamental changes taking place. The importance of what we are trying to accomplish sometimes proves frustrating: it would be easier to turn away from the contradictions and distances between us and put out the paper.

But the travesty that was the Drummer experience has shown us that we have hardly begun to struggle with our own sexism, racism, individualism, and elitism. That we tend to become so certain of superficial commitments that any criticism we encounter is viewed as a deadly threat. The power trips that divided the Drummer and eventually made its dismantling necessary are almost precisely those that are described in Marge Piercy's "The Grand Coolie Dam". Looking back at the sexist attitudes and exploitation by the male staff members makes most of us ill. We can never go back to that; we must look up and we must move forward. It is a wonder, however, that any of the women who suffered through that experience are still willing to work together with us. A lot of people are gone; some of them will be badly missed, some of them were determined not to change and so it is better they are gone.

In the meantime, we are trying to work it out; our new organizational structure is being carefully hammered out. Basically, one

half of the paper's content belongs to the Women's Collective, the other half to men; however, the skills, ideas and participation will flow freely from all, for all. Specific functions are being decided and will be rotated, with staff members sharing their skills and knowledge. The primary purpose of the paper is simply to aid in raising the consciousness of the community, providing the necessary information for survival, growth, unity, etc. and to serve as a learning experience for the people involved in the paper. Perhaps most importantly, we recognize that our own lifestyles and personalities must undergo radical changes; we're going to try.

Whether you reprint any or all of this letter, please inform our exchange papers that we need and want them to continue sending us every issue, if possible and that we will reciprocate as soon as we get an issue out...again, thanx. All Power to All the People. Power to the Sisters. Free Angela

From: Farabough, 119 Beall, Nacogdoches, Tex 75961

Brothers and Sisters:

Help us break down the White Conservative South by running this ad in your paper: **BLACK HARASSMENT IN EAST TEXAS** -- Dr. Stan Alexander's excellent essay on the racially tense situation here just before the May riots. Send 25¢ or more to FARABOUGH, 119 Beall, Nacogdoches, Texas 75961. Subscription \$2 a year, free to G.I.'s. Thanx.

From: Fredric Wiebe, Box 154, Mist Route, Raymond, California

To: LNS print shop

Sirs: I am presently in a somewhat desperate situation, and thought perhaps that you could give me some advice. During the past few months, I have graduated (with a degree in mixed media/cinematography) and quit my job at a print shop which I had held for over a year (I was the process photographer). I invested our (there are two of us) money in various equipment (including two large process cameras), materials and foods for the winter, and we moved up to a cabin on a ranch owned by an old sculptor-potter.

This living-working arrangement is not working out. The potter has a profound fear of conservative people (in which this area, he feels, abounds), and I pose an irrational threat to him of incurring these people's wrath. The problem is irrational, and we have found no way of dealing with it. The only solution we can find is to move to a younger and more congenial environment.

What we need is a studio environment where we can work on our artforms and where I can set up a darkroom large enough for my cameras and continuous tone work. Preferably we would like a more rural setting so that we could experiment with dopes out of sight from building commissions. In return for this I have a lot of print shop experience. When salaried I monthly shot, stripped

and burned plates for two newspapers and three magazines. And although I don't care to operate presses, I do know how to run some (and worked for several months once as a one-man print shop for one of the colleges at the University of California at Santa Cruz).

If you know of any publications (anywhere) getting started who have it together and could assist us in getting relocated and settled please let us know as soon as possible

From LNS to Fredric -- the members of our print-shop are Sally, Linda, Kathy and Teddy -- none of them like to be called "Sir." Love, the typist.

From: Sweetfire, 303 Washington Ave., Albany, N.Y. 12203

Hello

Is it as cold down in the city as it is in Albany?

Thanks for the two packets we've received. We would appreciate a continuation, the last one we got was #298. The money will come as soon as it's ripped off. Here are the first two issues of Sweetfire. If anyone in upstate NY and western Massachusetts or anywhere else close to us would like to trade subs, great Venceremos.

From: The ROTC 19 Defense Committee, c/o the People's Bookstore, 1526 Main St., Buffalo, N.Y. (Phone - 716 882-0988)

The nineteen people indicted last January for the Oct. 15 Moratorium Day burning of ROTC at the U. of Buffalo are going on trial Jan. 4. The framed-up charges range up to 23 years for some of the defendants.

Three of the defendants -- Don Sullivan, Arnie Stanton and Jim Berlin -- have just returned from spending more than half a year with the Democratic Popular Front for the Liberation of Palestine. The three have lived with the Palestinian people and their armed vanguard, the fedayeen, in Jordan and Lebanon since March, and were there for the war in September.

The trial of the ROTC 19 is expected to last for 3 months and the cost of the trial will approximate \$10,000. The three defendants are available for speaking engagements about their experience in the Middle East in order to inform the American public of the situation there and to raise money to meet the trial costs. Anyone interested in arranging speaking dates or donating money to the defense of the ROTC 19 should contact Bob Lam c/o Movement Speakers Bureau, 588 Ninth Ave., N.Y.C., phone (212) 245-3575 or at the ROTC 19 Defense Committee. All Power to the People.

From: John Spragens, Kanagawa, Japan

You've probably read the news that Don Luce has had his press credentials lifted by Saigon. His reporting -- of the current struggles in the cities of South Vietnam and of the treatment of imprisoned students, as well as his important role in uncovering the tiger cages on Con Son island -- has been important to the peace movement around the world, especially because it is the kind of evidence that even un-

involved people find hard to put out of their minds. They can't stick his reporting in the convenient file of "Commie propaganda," because his reporting grows out of an experience of over ten years in Vietnam and the deep attachment to Vietnam and its people which grows out of working close to them. (He went to Vietnam as an agriculturalist with International Voluntary Services, a Peace Corps-type semi-private group, with no thought of working as a journalist. In fact, his disagreement with U.S. policy in Vietnam did not begin to grow until the massive invasion in 1965. He stayed with IVS -- and was the director of IVS in Vietnam -- until the fall of 1967, when he resigned in order to be able to speak out freely against the war.)

His visa expires in February. Saigon does not intend to renew the visa. It appears that there will be no help from the U.S. Embassy.

An aerogramme still costs only 13¢. For that and fifteen minutes, thousands of people across the U.S. could register their protest -- by writing to the Embassy of the United States, Saigon, South Vietnam, insisting that the embassy do everything in its power to ensure that Don is able to stay in Vietnam and continue reporting the scene as it appears in light of his long experience. Maybe people could get their non-involved friends and relatives to write, too.

There's no guarantee those letters wouldn't get tossed in the trash. But it's sure worth a try.

Please spread the word.

From: Bob Wyman, Crossroads, Hill School, Pottstown, Pa., 19464

Dear People:

Well, here at last is the first issue of "Crossroads." It was a lot of work and in the end a bit of a disappointment because we didn't have enough money to make it larger than its four pages. But on the whole we thought it, and its effect on our school was worth it.

As you can see we were censored. This is because our dean, in a fit of fear, demanded that the paper be delivered to his office by the printer before we could see it. He never told us what he had done and it was two days before we even saw a copy. Then in an attempt to harass us he demanded that we ink out a photo on page 3 of a girl with "loose morals" who we had shown as our only non-school staff member. It was only after all 400 of the issues printed and after six days of bullshit from the dean that we were allowed to distribute on campus.

All our articles are rather toned down because anything openly radical would get us all thrown out of school. However, we intend to work up slowly and loosen the school bit by bit until we can publish all the news the way it should be.

Thank you for everything and God Bless LNS. P.S. If you know of anyone who could print for us at less than the \$95 per 17x22 sheet that we are now paying, please let us know.

From: Bill Anderson, Swamp Erie
Brothers and Sisters at LNS

You may have noticed a lack of underground media coming out of Cleveland recently. The BUDDHIST 3D CLASS JUNKMAIL ORACLE has not been printed for some months and the BURNING RIVER folded this summer.

Well, it has taken a while but now people have finally gotten it together and with a great deal of energy we are proclaiming on Dec. 15 the birth of GREAT SWAMP ERIE DA-DA-BOOM. We will go to press on Dec. 11.

Correspondence can be sent now to:
ANGRY CITY PRESS, 14016 Orinoco Ave., Cleveland, Ohio 44112

We will be sending our initial issue to all media we know of, but you might announce our creation in the media bulletin board.

From: The Black Dwarf, 36 Wardour Street, London W1

Friends and subscribers of the Black Dwarf:

No Black Dwarf has appeared since September. The Black Dwarf has no money.

The paper has always been undercapitalized. Political and journalistic inconsistency has followed from this. But in turn inconsistency has always played a part in causing the paper to be prone to crises.

Comrades working with the Dwarf are engaged in intensive discussions on these problems. Now the revolutionary movement which swept the Dwarf to prominence has entered a new phase, the need for a non-sectarian paper is redoubled. Its task will be to consolidate the gains of the past while integrating them with the working class struggle. Two unmistakable signs of this -- that there is no shortage of material demanding publication, and that there are continuous requests for the paper.

The solution to these problems lies partly in our hands and partly in yours. We need criticisms of the past. More important, we need proposals for the future. And we need them to be published and debated in public.

Right now the Dwarf needs at least 1,500 pounds if it is to continue publication. The bulk of this money has to come from you. Please send your contributions right now.

From: Volvox/YIP, Box 221, Elmhurst, Ill. 60126

The Volvox are free-living organisms, who, in order to survive, collect in a mighty colony. If as a new nation of mammals we are to fight off the remains of a decaying 'Dinosaur Kulture' - We had better get our shit together. Before building a colony in body we must build one in spirit. George Metesky, wise old hippie comrade, once said: "Information is the key to survival - information is what the struggle is all about." We formed the Volvox Tribe to exchange information and as a vital organ of the Youth International Party we are dedicated to shutting down everything Amerika stands for.

In addition to East and West Coast hippie centers, Volvox is acting as the Midwest Center

to help mobilize Yippie Energy to help the establishment of a loosely knit national Yippie organization that will link all local Yippie chapters by means of a communications network making it possible to call for national Yippie actions when the occasion warrants.

The Volvox Tribe will send Yippies a membership in Y.I.P., news from all over the new Youth Nation, the Y.I.P. Manifesto, new fuck the System rip-off lists, top secret scenarios for Yippie month events, progress reports on Conspiracy Trial Appeal action, Weather reports, and all kinds of other valuable information if you send Volvox any and all, old or new, Yippie &/or Conspiracy buttons, flyers, posters, articles, newspapers, information etc. you might have lying around along with a self-addressed stamped envelope to Volvox/YIP.

Please send no money to the Volvox Tribe cause we'll just roll it up and smoke it, send all spare money to The Conspiracy Defense Funds or to your local underground newspaper - they can use it.

Other Movement Groups or Tribes are asked to correspond with Volvox/YIP to help co-ordinate efforts.

Other YIP centers: West Coast -- 970 Bay St. #1, San Francisco, Calif. phone (415) 673-5155; East Coast -- Box C, Old Chelsea Station, NYC 10011

THAT'S ALL THE RMBB FOR TODAY FOLKS

BOMBER CARRYING SECRET EQUIPMENT SHOT DOWN OVER LAOS

VENTIANE Laos (LNS) - "The plane went down, there was a big white explosion and nothing was left but splinters."

That was how the pilot described the downing of his Martin Marietta B 57 carrying super-secret navigational, radar and bombing sensor equipment, by ground fire from the Ho Chi Minh trail in southern Laos.

The supersonic bomber was carrying "secret detection equipment" used to uncover troop movements along the trail and to plan the continuing bombardment of Laos. Aside from the electronic equipment, the B 57 carried two and a half tons of bombs, rockets, 20mm cannons and .50 calibre machine guns. The downed B 57 was clearly not on an "unarmed reconnaissance flight."

Based at Ubon Air Base in Thailand, the B 57 was the 400th U.S. aircraft shot down over Laos.

There were 20 B 57s carrying secret equipment in the squadron of the destroyed twin-engine bomber belonging. Nineteen to go.

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DECEMBER 18 Booyung Dong South Korea 1969
Hundreds of women staged a march on U.S. base honoring a prostitute killed by a soldier in 1970. Soldiers attacked women on street, "stripping and trying to rape them." 300 women drove them away with stones.
from INTERNATIONAL WOMEN'S CALENDAR
PO Box 149 Ann Arbor Mich. 48107

"SANTA CLAUS EST VOUS":
CHRISTMAS IN QUEBEC

LIBERATION News Service

NEW YORK(LNS)--The FLO is not the whole Quebecois movement. They themselves have said, "The Front de Liberation du Quebec is not the messiah, nor a modern day Robin Hood." Organizing and movement work has been going on at all levels although it wasn't until the recent kidnappings that the straight press in America began to talk about what's been happening all along in Quebec.

Since the War Measures Acts came down in October, people have been afraid to congregate in the streets or talk to their neighbors or get together for political meetings. Breaking down some of this fright and paranoia is one of the first goals of organizers and community people in the working class neighborhoods of Montreal.

One idea hatched in a working class district of Montreal has since spread to other areas--a People's Christmas, a "Fete de Noel Populaire." Different districts are involved in the preparation of skits, puppet show, parades, movies, games and dances. The story of Santa Claus--rewritten to have special relevance to the Quebecois--is the theme that ties together activities throughout the city.

Santa Claus, according to this modern version, is a French Canadian worker who like so many of his compatriots has been fired. Santa finally gives up and goes up the North Pole, where at least he can make toys which he gives out free to children. Soon the big toy companies begin to exploit his image and rake in the profits for themselves. "I'm not going to be used like this" Santa says, "So they can line their pockets with money taken from my friends and neighbors," and so he decides to come down to expose the toy companies. There is even a press conference planned. But now the police are looking for him.

Quebecois have all heard the slogan "The FLO est Vous." The slogan for the Christmas festival is "Santa Claus est vous"--Santa Claus is you--Santa Claus is everybody who is exploited. Organizers plan a big parade for the climax of the play when people will carry christmas trees to shield Santa from the police.

One group working on the People's Christmas is a commune of actors living in a working class section of Montreal. They have found that doing what they are equipped to do, instead of buying dungarees and going to organize in a factory, makes it easier to get to know people in the community. Or as one of the members of the commune said: "I'm an actor. When I go into a community, I act a part. The 'radical' also acts a part when he or she goes into a community, but they're not honest about it. They don't tell the people that they're acting. They don't really belong to that community. They weren't born there, and they're really not factory workers. They're just pretending to be factory workers. People have trouble relating to radicals because they don't trust them--they are not from their class or from their background.

I show them what I am. I explain myself in my plays and I talk about what I am and who I am. After the play they are very willing to tell me who they are, because the mistrust is based on ignorance of what the other people are and where they come from."

These actors do what they call "backyard theatre"--they perform in the gray backyards of their district. A recent play was an adaption of a Japanese fable--Le Sanglier et le Singe Sage (The Monkey and the Wise Boar). The political message comes across to the children as well as the adults. The play tells of a monkey whose master makes him perform for money and then gives him hardly any food in return. Following the advice of a wild boar, the monkey joins with the master's wife and child who are also exploited by the master. Together they force him to give them their rightful earnings. Songs, dances, and various types of acrobatics are sprinkled throughout the play.

The play ends with the monkey, the child, the wife and the master singing "He was the lazy one, he was the master, but we have decided masters must disappear"--all to the tune of the International. The audience is encouraged to join in.

In November, when paranoia was at its highest about the War Measures Act, the group performed the fable in front of Morgan's--the largest department store in downtown Montreal. The police soon arrived and ordered the group to go to an empty lot a few blocks away. The actors and the audience marched over, collecting more people on the way. That march is significant if only for the fact that a large number of people congregated--something people had been afraid to do because of the new repressive laws.

The troupe also presents contemporary plays with workers about workers struggles. They perform such plays for the striking Squibb workers and the LaPalme workers (mail truck drivers). The troupe marched on the picket lines with the Squibb strikers and, collecting anecdotes from the workers who had been sold out by their union, put on a play for them. After seeing the play, and discussing it, the workers decided to write up a history of the strike and talk over what had gone wrong.

During the LaPalme drivers' strike the union leaders had been very careful not to let known leftists come to speak to the union members. But they had no objections to a theatre group coming to work on a play with the men to while away the hours.

With the actors, workers wrote and rehearsed their play--a boxing match between the LaPalme workers and the government. They wove scenes out of their own history and anecdotes from their day-to-day work into the play. Pressure from the union leadership kept it from being performed, but the strikers and actors got a chance to work together collectively.

At the beginning of last summer, the commune moved into the district where they now live. As one of the group says: "A lot of people have come

to that community and tried to organize workers, but they haven't had any success because the people don't trust them. They come in and they make big organizational statements and then afterwards they split when they get frustrated because the people aren't moving fast enough for them. People really move very fast when it's in their interest. But when it's in somebody else's interest they have no reason to move.

"Now we have a lot of friends in the community. But we wouldn't have them if we had just come in like some vague group that was trying to mobilize people around issues. The people who can do those kinds of things are the people who come out of the community. The people who can organize around health issues--like the absence of a hospital in that area--are people who were born in that area or who have lived in that area who know all the people that they live with. The most efficient organizations, the most productive ones, are the ones that come from the people themselves and aren't super imposed on a community."

One of the organizations to come directly out of the community is the "Maison du Chomeur"--or the unemployed workers' house. The workers in the neighborhood had been members of a local organization totally governed from the top by intellectual "radicals" from outside the neighborhood. The workers decided to start their own group, to be centered around the maison du chomeur. They fixed up the center themselves. Inside there is a restaurant where free meals are served every day, and a thrift shop where the workers can buy items for 5¢ and up. The community people repair old furniture and other objects which are later sold in the thrift shop. They are hoping to set up a free care-discotheque where people can meet to talk and dance, and a free press which will publish two papers--one specifically for women. The women's paper will come out bi-weekly--between publication there will be a forum where women from around the area will get together to discuss the paper.

The actors commune works closely with many of the people in this area. The women from the commune recently held a party where all the women and children in the neighborhood got a chance to meet each other. Before the party, many of the women were against the idea of day care because they didn't trust the other women in the district and were afraid of the stigma "day care" carried with it. Day care seems more meaningful to them now that there are activities which they can participate in--like working on the newspaper or at the maison du chomeur.

"Working in the community has been a completely different experience," one of the actors in the commune explained. "The plays are happy plays but at the same time they bring out all the culture, the Quebecois culture. We use all the music and songs that people know and relationships they understand--the plays necessarily become political because they are about the situation of the people."

WOMEN SLAVE TRAFFIC ALIVE IN SAIGON

LIBERATION News Service

SAIGON(LNS)--Four American women escaped from a plush villa in downtown Saigon where they had been imprisoned as prostitutes for ten days.

The four women, three white women and one eighteen year old black woman, told officials at the American Embassy that they had been recruited in Chicago as "entertainers."

However, when they arrived at their residence in Saigon, about a quarter of a mile from the residence of U.S. Ambassador Ellsworth Bunker, they found bars on their windows. In the villa the women were kept under armed guard at all times, and allowed outside the compound "escorted" by a guard. They were forced to serve as prostitutes for a clientele of American soldiers. The other women prisoners were Vietnamese.

When the three American men in charge of running the villa prison had left the compound momentarily, the four women brandished kitchen knives at a Vietnamese guard and dashed out into the Saigon streets.

The villa prison was so large (it contained a large gambling room and bar) and so centrally located that it could only have been run with the protection of the South Vietnamese police department and the American military.

U.S. military generators were used for the villa's electric power and the house contained an American military telephone which was connected to the "Tiger" switchboard, the main U.S. military communications network in Saigon.

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"TWO, THREE, MANY."
NEW RADICAL QUARTERLY

LIBERATION News Service

CHICAGO(LNS)--The Committee of Returned Volunteers (CRV) has announced the publication of a new radical magazine dealing with Third World issues. Called "Two, Three, Many" after Che's famous call for two, three, many Vietnams, the magazine will be written mainly by former overseas volunteers, from an anti-imperialist perspective.

The first issue, appearing in mid-December, contains articles on Palestine, Indochina, Asia and Cuba by recently returned travellers from those areas.

"Two, Three, Many" is available by subscription at \$2/four issues (\$5 to institutions) from CRV, 840 W. Oakdale, Chicago, 111 60657.

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"THE DANCE OF ZALONGHION"

On December 16, 1803 60 women danced to their death instead of surrendering to the enemy in Greece's war for independence.

from the 1971 INTERNATIONAL WOMEN'S CALENDAR
written: Movement Media Distributors, Box 149,
Ann Arbor, Michigan, 48107

named.

The Panthers have filed a \$27 million suit on behalf of the survivors against Mayor Daley Hanrahan, Police Upt. James Conlisk, the police in the December 4 raid and 15 other city and county officials, charging them with conspiracy to cover up the facts about the raid and malicious persecution of the surviving Panthers.

A special committee of the Chicago Bar Association, a conservative professional association of lawyers, voted December 2 to press formal charges against State's Attorney Hanrahan for violation of professional ethics in his inflammatory comments to the press following the Hampton Clark assassinations. Hanrahan gave exclusive stories to the Chicago Tribune, including photos which were printed purporting to show holes from bullets the Panthers had fired through the apartment door. The "holes" marked in the newspaper photo turned out to be nail heads. Hanrahan also arranged for his private police squad who carried out the raid to re-enact their version for a television broadcast.

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"RADIO RIVOLUZIONE"
CLANDESTINE BROADCASTING IN ITALY

by Collettivo CR/ Milano
LIBERATION News Service

MILAN, Italy (LNS) -- The Italian government recently mobilized specialists from the army, the police, the radio-TV organizations, and the Post Office to track down clandestine radio stations recently set up by radicals here. But they have been unable to trace a single one.

The revolutionary transmissions have originated in Genoa, one of Italy's main ports; Trento in the North where student political agitation is high; and in Rome.

The underground stations broadcast a brief message of three to four minutes on the audio frequency of television broadcasts. Because the emission power of the secret transmitters is greater than that of TV, the TV sound is overpowered by the radical broadcast.

At peak viewing hours, during Saturday evening TV news and musical shows, revolutionary propagandists are able to present an undistorted, vivid account of events that have been blacked out by the bourgeois press.

(One such broadcast in Trento revealed that the owner of a local electric appliance factory had organized gangs to attack workers who participated in anti company protests. The workers were then arrested or fired.)

When the news broadcast is over, the station carries slogans such as "End the high cost of living that consumes your pay raises. End non-promotion of working class children in the schools. End exploitation in the factories

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[Collectivo CR is an Italian information collective that works in Milan.]

THE MAN IS BACK

MUHAMMAD ALI: FIGHTS AGAIN

by Arnie Marks

LIBERATION News Service

NEW YORK (LNS) -- Even before you could see him on the closed-circuit TV screen, you could tell he was coming. People were standing on top of their chairs, screaming their greetings, waving fists in the air, pummeling their neighbors. Then there was a flash of red and the camera zoomed in and suddenly his face loomed across the screen and the screams got even louder. The words "The Man is Back" flashed on the screen, askew, off center, and were hastily jerked back by a gigantic x-ray hand.

The words, the screams, the face, the phalanxes of helmeted cops mustered outside Madison Square Garden -- all told you, in case you didn't know it already, that this was far more than a boxing match. Especially the screams, "Ali, Ali, Ali!" and the faces that went with them -- black, fierce and proud.

And the other face up on the screen, Muhammad Ali, boxing champion of the world, Black Muslim, convicted draft refuser, and for now, 1970, closing in on 1971, one of the greatest culture heroes of black America.

He climbs up over the ropes and into the ring, and when he does it even that is graceful. The camera focuses down on his face again -- calm, almost arrogant in its assurance. He likes to tell people that he is beautiful. He doesn't really have to -- anybody can see it.

White America has seen it. Seen it and hated it. Black athletes aren't supposed to be beautiful. At least not that way. Not with a beauty that is made up mostly of intelligence, conviction, pride. They can be hulking and dumb and brutal -- the way Sonny Liston always came off in the press, though god only know if he was really that way. Or they can be graceful and meek and docile -- like Floyd Patterson.

But not with this beauty and calmness. Because this grows out of the man that Ali is, out of his decision and his choice, outside the power of the press to label him or define him.

It grows out of Black America as a whole -- because Ali has violated the first rule for athletes and other kinds of stars in American society, he has refused to let his achievements separate him from his community. (He came down to the fight by subway -- not in a limousine.)

He stood up firmly for his Muslim beliefs, for his opposition to the war in Vietnam, for his right to be beautiful. And the media, the boxing commissions, the courts, couldn't tolerate it. He was castigated, convicted (although his court case is strong), stripped of his title over 3 years ago.

For three years, Ali has been fighting in the courts -- both for his right not to go to war in Vietnam against people he considers no enemies of his, and for his right to continue his career as a boxer in this country. The first court battle has now reached the Supreme Court and will probably be settled sometime early next year. The second case he cracked earlier in the year.

Two months ago he returned to the ring for the first time in three years, and [Ali] flamboyantly destroyed the number one contender to the pretender to his title.

December 7 he was back in the ring again. In Madison Square Garden against another top contender, Oscar Bonavena. Bonavena is an Argentinian, squat, muscular, dangerous, and as graceless as Ali is beautiful. He called Ali names in the weeks before the fight -- black kangaroo chicken [because of his refusal to fight in Vietnam] faggot. The crowd came to see Ali punish him and take another step toward reclaiming the title. I came to be part of that crowd, part of the experience.

That experience was incredible. Ali skipped into the center of the ring, boxing shoes with amazingly bright red tassels kicking in the face of Bonavena's namecalling, and the crowd roared with delight.

As Ali played with Bonavena through several rounds, mocking him, pushing him aside disdainfully, imitating his awkward crouch, the man next to me shouting exuberantly, "Showboat, Cassius, Showboat."

He worked soberly through the long middle rounds of the fight, with the crowd tensing, wondering, afraid to be worried, quiet except for brief exchanges of assurances between rounds -- "Hey, man, you think he's tired?" He's winning on points ain't he? UNTIL suddenly, gloriously, in the very last round, with one short, fast, punch he dropped Bonavena to the floor and then did it twice more.

And the fight was over. Ali had won. Bonavena had been knocked out for the first time in his life. Ali, though the dingy auditorium people were up again on top of their chairs, hilarious in excitement, fists flying -- as Ali, you would almost believe he could see us too, smiled at the camera and at the microphone and the bustling interviewer, but mostly at the camera, and slowly brought his own fist up beside his face in the picture. And held it there for a long moment without saying anything.

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SWEDEN DEPORTS FIRST U.S. DESERTER

by Chris Jackson

Pacific News Service, LIBERATION News Service

STOCKHOLM (INS) -- Joseph Parra, a deserter from the U.S. military, was deported from Sweden in late November. Eleven other former U.S. servicemen in Sweden are likely to be deported in a few weeks.

Parra, a Chicagoan, came to Sweden in 1968 seeking political refuge from the war in Asia. He was wounded in Vietnam and deserted from a military hospital in Japan, unwilling to be sent back to more killing. He came to Sweden via the Soviet Union, hoping to find a better life.

Swedish authorities arrested Parra not long after his arrival, and he spent six months in prison.

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on on charges of selling LSD. Then, late in November, he was secretly transported from the jail to Stockholm's airport, without being allowed to see his Swedish wife, who was not even notified of the move. In New York, Swedish police handed Parra over to 14 MPs standing by to greet him.

Parra, the first deserter to be returned involuntarily to this country from Sweden, faces the maximum penalty of death for desertion. 23 fellow members of the U.S. deserter community in Stockholm held a 12-day hunger strike to black the move, but the military had their way. Demonstrations were organized. Parra tried to take his own life twice rather than go back and face military "justice." The Swedish Veteran movement, left and center groups, opposed the return, but the U.S. was given its sacrificial goat.

The first signs of the stiffening attitude of Swedish authorities was evidenced this summer, when four deserters from U.S. occupation forces in West Germany were denied permission to stay in Sweden by immigration authorities. They were handed back to MPs and German Police by Swedish police.

U.S. government pressure on Sweden has been mounting ever since Sweden's recognition of the Democratic Republic of Vietnam in 1969, and the granting of reconstruction aid to the DRV. The prime form of the pressure is economic coercion through U.S. domination of the export-import banks. It has caused Sweden to go back on some of its promises to the DRV.

People concerned about the fate of those deserters still in Sweden can petition the Swedish government for a reversion to independent and sane policy. Write: Olof Palme, Prime Minister, Kanslihuset, Stockholm, Sweden or Eric Holmquist, Minister of the Interior at the same address.

For support of deserters' activities, or to pass on to people in need, here is the deserters' address in Stockholm: American Deserters Committee, Kungsgatan 66B, Stockholm, Sweden.

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HELICOPTERS TAKE UP WHERE TROOPS LEAVE OFF

LIBERATION News Service

SAIGON (INS) -- As American troop strength in Vietnam dwindles to a mere 343,7000, "hunter-killer" helicopter teams are quickly replacing them.

Now numbering 200, these helicopters are scheduled to patrol 10,000 square miles around Saigon. The helicopters, which will fly at treetop level seeking out NVA positions and supply stockpiles, are to be accompanied by search and destroy Cobra gunships.

According to one observer, "We can cover a much wider area and fill the gap left by departing United States troops."

The American government now says that while present plans call for all U.S. combat troops to be out of Vietnam by the summer of 1972, "a very substantial number of Americans will remain to give the South Vietnamese advisory, logistic and air support."

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LIBERATION News Service #3087 December 10, 1970

end of text, graphic next

Top: Credit Chris Leh/Open Valley/LNS

Bottom Left: We lost the letter that came with this graphic -- for now credit LNS.
Bottom right: Credit Willamette Bridge/LNS

What to do when THE FBI COMES

IN THE WAKE OF THE CITY HALL BOMBING, THE FBI HAS BEEN MAKING VISITS TO MANY PEOPLE'S HOMES. THESE VISITS ARE AS MUCH FOR GENERAL PURPOSES OF INFORMATION GATHERING AS THEY ARE FOR ATTRACTING THE BOMBERS. TALKING TO THEM NOW WILL ONLY MAKE THEIR JOB OF INTIMIDATION + REGRESSION EASIER IN THE FUTURE!

THEY MAY PLAY DUMB AND TEMPT YOU TO TRY TO OUTSMART THEM...

DUH...

IT IS A FEDERAL CRIME TO LIE TO THEM!

TALK, PUNK, OR ELSE WE KNOW YOU'RE GUILTY!

THEY MAY COME ON TOUGH...

WE'RE HERE TO MAKE SURE YOU'RE NOT INVOLVED, OLD BUDDY.

THEY MAY COME ON FRIENDLY...

THERE IS ONLY ONE SAFE, LEGAL RESPONSE YOU SHOULD MAKE:

GO AWAY- I HAVE NOTHING TO SAY TO YOU!

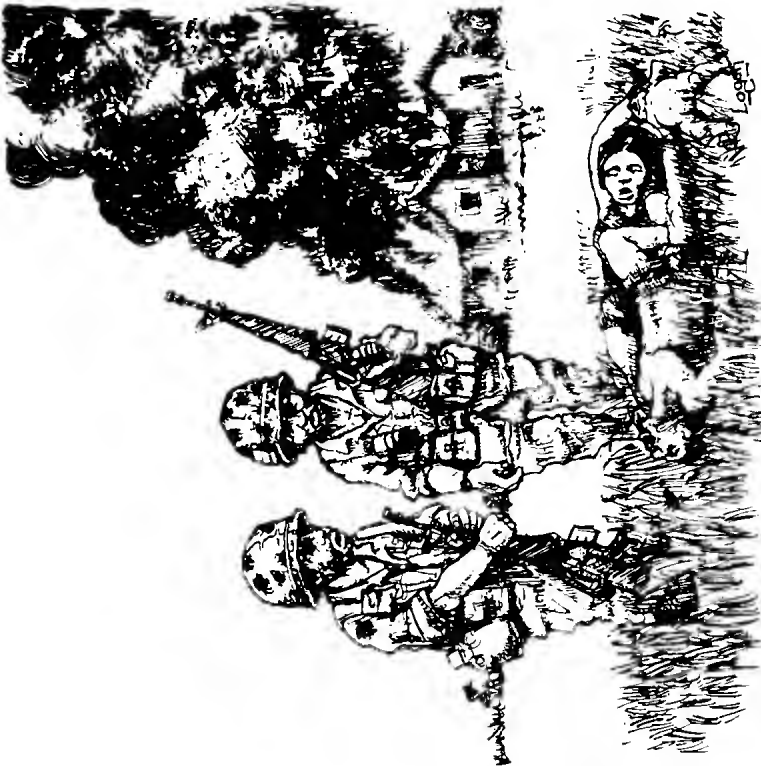
SLAM

HOW'S THAT CORN ON YOUR LEFT BIG TOE DOING, NICK?

OR AS IF THEY ALL-READY KNOW A LOT

THEY MAY TELL YOU TO CALL YOUR LAWYER- THIS IS A TRICK- IGNORE THEM! DO NOT LET THEM IN YOUR HOUSE IF THEY DON'T HAVE A WARRANT! THEY MAY BE AN OR YOUR DOOR OR FOUND ON YOUR WINDOW... THEY HAVE MORE TRICKS THAT AREN'T LISTED HERE- FOLLOW THE BASIC RULE:

DON'T TALK TO THE FBI!!



WELL, I GUESS YOU CAN KILL SOME OF THE PEOPLE MOST OF THE TIME, AND MOST OF THE PEOPLE SOME OF THE TIME AS LONG AS YOU DON'T KILL ALL OF THE PEOPLE ALL OF THE TIME



Youth Huang Hsin po



Palm-leaf Fans Yang No-wei

Top left; for now credit LNS.

Top right: Credit LNS

Bottom left: Credit Willamette Bridge/LNS

Bottom Right: Credit LNS

HOW THE LAND LIES

THE GAME OF LIFE MY FRIEND
JUST A FRIENDLY GAME?
I'LL DEAL

THE PIG OWNS IT CUS... ONCE UPON A TIME

SO PLAY BY THE RULES - AND YOU'VE WON MY RESPECT ALL READY!

REMEMBER! IT'S NOT HOW WELL YOU PLAY - IT'S WHO WINS THE GAME

IT'S NOT A MATTER OF FAIR - IT'S THE RULES THAT COUNT

YOU SEE A SPOKE?

ONE FOR YOU, ONE FOR ME, 2 FOR YOU, 1, 2 FOR ME, 3 FOR YOU, 1, 2, 3 FOR ME

THIS IS A FAIR PAIR?

COME BACK! PAY UP! YOU LOST AND I WON!

RIGHT ON MAN. BUT LIKE I'VE GOT NOTHING TO LOSE...

LIKE IT'S MY STYLE

ONE... TWO... THREE... YOU LOSE!

VERY FUNNY HA HA

WHAT A DUMB GAME

THEY ARE TIME HONORED AND I HAVE THEM ALL RIGHT HERE

JUST LAY ALL YOUR CARDS ON THE TABLE

OH WELL. WHAT THE HELL! WHAT ARE THE RULES?

IT WAS LISTED

I'M MISSING

CONSIDER! THE WORLD BELONGS TO EVERYONE - IT BELONGS TO YOU - IT BELONGS TO ME...

YES?

IT ALWAYS PAYS TO PAY YOUR BILLS YOU DON'T WANT A BAD CREDIT RATING

WANT A MINUTE HEN-ER

GET A JOB! LEARN TO WORK!..OR LOSE YOUR SELF RESPECT ON WELFARE

CRAZY! MAIL ME THE FORMS

IT'S THE LAW SO NOW GET OFF MY LAND!

I DID - BUT HOW AM I SUPPOSE TO STAY ALIVE?

SO LET'S JUST SAY THAT I'VE WON YOUR SHARE

IT'S ONLY FAIR

WELL A DIT SHIT



HOW SHOULD ONE APPROACH A PROBLEM?



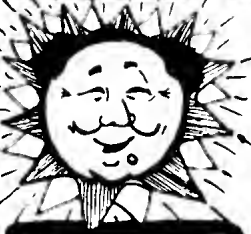
A FROG IN A WELL SAYS:



"THE SKY IS NO BIGGER THAN THE MOUTH OF THE WELL."



THAT IS UNTRUE - FOR THE SKY IS NOT JUST THE SIZE OF THE MOUTH OF THE WELL.



IT IS TRUE THAT A PART OF THE SKY IS THE SIZE OF THE MOUTH OF THE WELL.

ONE SHOULD SEE THE WHOLE AS WELL AS THE PARTS.

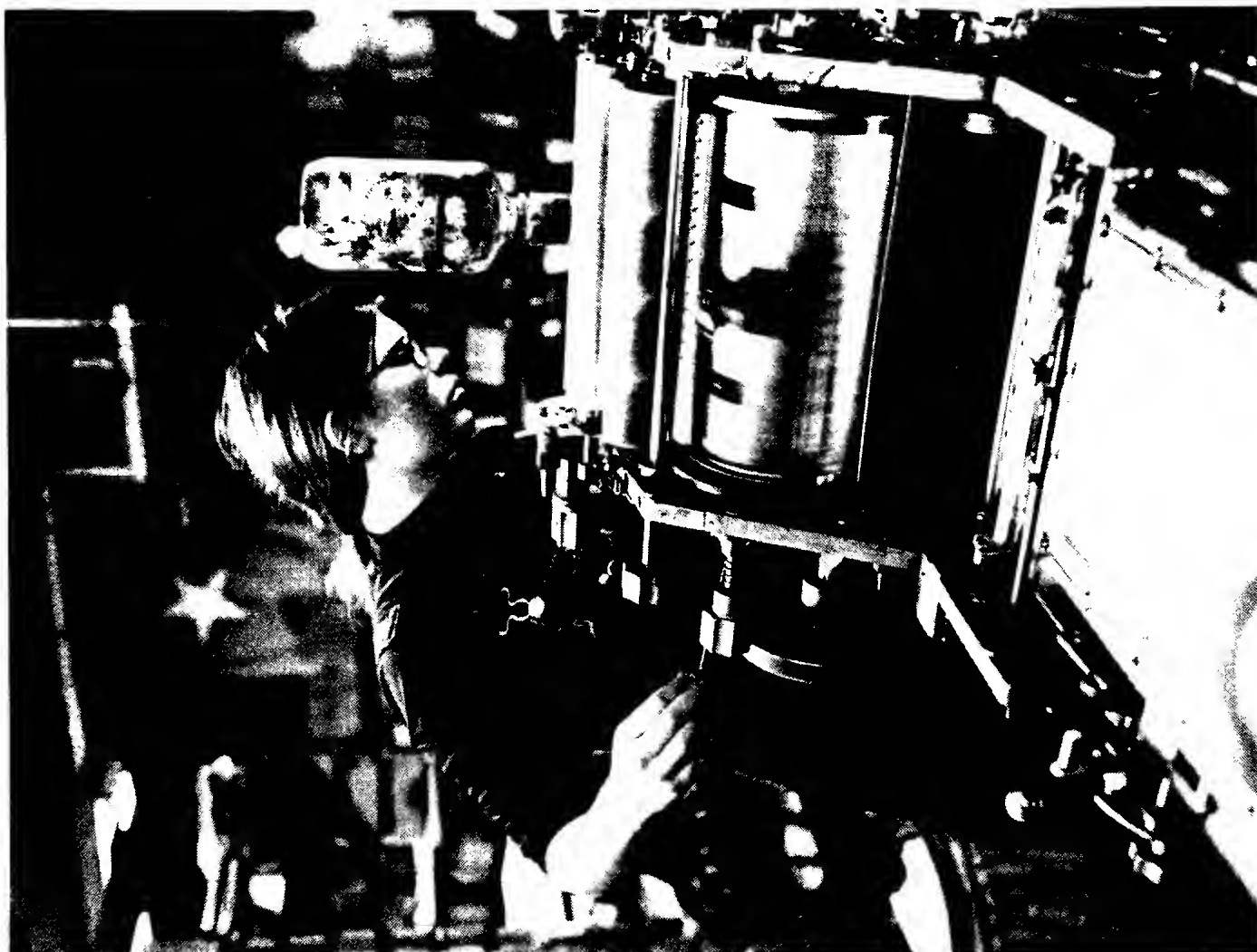
★★★★



Top: Credit Kaleidoscope/LNS

Bottom left: Credit Free You/LNS

Bottom Right: Credit Madison Kaleidoscope/LNS (The Beatles)



Top: The Kim Il Sung - LNS Printshop Memorial Photo Credit LNS Women's Graphics Collective.

Bottom: Kite-flying Credit LNS Women's Graphics Collective